

THE EDITOR'S COMMENTS.

A WORD ON HUMILITY.

A leading characteristic of Christian life is humility. So pre-eminent an attribute was it of the Redeemer of the world when He abode in mortal tabernacle that history points to Him as the "meek and lowly Nazarene." Therefore do all true followers in the way He pointed out humble themselves in accord with the pattern He gave. Yet as we look abroad among many who profess to pursue a Christian life, how often are we forced to the conviction that vanity has supplanted the humility that should exist in their hearts and should be shown in their conduct! How the haughtiness, the ostentation, the apparent consciousness of superiority in some creates for them a class distinction from their fellow beings who have sought to render obedience to the Gospel of peace, of unity, and of love! And when the pharisaism which produces this class distinction is exhibited in those who profess to be Saints, how vividly it recalls the reproof the Divine Master administered to those Pharisees of old, of whom He said: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi!"

True it is that mankind have their weaknesses that must be borne and labored with to be subdued. It is also true that among those weaknesses to be overcome by reproof, and admonition, and exhortation, is that of vanity, which causes people to be puffed up one above another and to thus destroy the unity which should exist among Saints; it is the harmful pride which produces and encourages class distinctions among people who without it would be in the harmonious relation of brethren and sisters; it is the haughtiness which would "shut up the kingdom of heaven against men," and while those who display it will not go in themselves, they also prevent, through the offense given by their example, others from entering that kingdom and thereby create grievous burdens. Such a condition and tendency in society should be persistently antagonized by everyone bearing the name of Saint, that humility may abound in every heart.

"He that humbleth himself shall be exalted," said the Lord. Not he that humbleth another; that looks on his fellow being with contempt; that says within himself, "I thank Thee that I am not as other men," and draws himself into his own conceit of righteousness and superiority till he becomes a veritable human icicle to those who are not of his peculiar class or "set." Such a man humbleth not himself, and has no claim on the Lord's promise of exaltation, given in the words quoted. On the contrary, he becomes

subject to the law that "everyone that exalteth himself shall be abased."

Humility is not servile; it defends its own, and seeks to maintain the rights of all; it is just, and trespasses not on others while seeking to secure that to which it is entitled; it is kind and gentle, conveying an impression of sincere affability, and never struts along with an air of consequential superiority; it is patient and abides its time; it is sympathetic, and delights in the bestowal of blessings. Like charity, the first field of its operations is with the individual who opens his own heart for its reception. The true Saint cultivates and develops it there until self is sanctified by its holy, peaceful influence. He is thus fortified against temptation, for his humility banishes selfishness and vanity, and leaves no foothold for the tempter. Meekness and pride do not dwell together harmoniously, because of the contrariety of their natures; one or the other must depart, and the sensible man and woman, notwithstanding the learning and wealth they may be in possession of, are not slow in deciding which shall be expelled.

Exemplary Saints, the truly superior man and woman, do not boast of self in word or manner—do not say even to the most humbly clad but honest and virtuous son or daughter of Father Adam, as some people seem to do in conduct more forcible in expression than words alone, "Stand by thyself, come not near to me; for I am holier than thou!" Instead of this they cultivate and manifest that humility which, being without ostentation or servility, adheres to laws of truth and justice, conforms to saving ordinances, possesses steadfast integrity, performs good and noble deeds, and leads to exaltation beyond the reach of a vain and abasing pride which afflicts those poor mortals who affect to be of higher caste than many of their fellows who are their peers in all that pertains to godliness.

WHAT THE WOMEN ARE DOING.

Now that both the large political parties in this Territory have pronounced in favor of woman suffrage, it is interesting to note the trend of affairs in countries where the fair sex have a voice in framing legislative enactments. In one such place, New Zealand, the legislature now in session there is the product of the vote of both male and female citizens, and is getting its work in in characteristic style. The action of the lower house in banishing all intoxicating drinks from the bar of the chamber was not unexpected, for the women came out almost en masse in favor of the temperance movement. The measure now being considered, and certain to pass in some form, permitting women to become members of the legal profession, also was anticipated. But one of the rules of debate just adopted is likely to cause some surprise among those who pin their faith to the various proverbial sayings as to female loquacity. This rule limits the dura-

tion of speeches so that in open house no member may speak longer than half an hour, and in committee may not speak more than four times, or longer than ten minutes at a time. How this rule will operate when a vigorous debate comes on—that is, if in half hour speeches a vigorous debate can be worked up among the antipodeans—remains to be seen. So far as this nation is concerned, however, there are many persons who will feel that if such a regulation were in force here, while possibly it would not greatly increase the value to our country of its legislators, it would materially reduce their dimensions in an effective capacity. The motto announced for the New Zealand equal suffragists, "Less talk and more work," at least promises well for the people.

CONFERENCES OF THE SAINTS.

In the gatherings of Latter-day Saints in regular conferences the spiritual life of the Church of Christ is well manifested. The general desire on the part of the people in the various settlements to meet their brethren and to rejoice with them in the Divine light that illuminates their hearts and understanding is a sign of abundant faith in the work especially entrusted to the Saints. Without this faith meetings of this kind, which require some sacrifice and involve temporary inconvenience without apparent financial returns, would soon dwindle away.

The gathering of the people of God in conferences is in obedience to a Divine order. Such meetings are part of the organization of the Church provided for by direct command from the Almighty. The revelation directing the Elders to meet in conference at regular intervals was given as early as April, 1830, dating almost from the beginning of the Church. And it is noticeable that in every age when God has through revelation to men directed the government of His people on earth, He has instructed them to gather. The Mosaic dispensation had, besides its weekly Sabbaths, annual festivals of various kinds, when the people, rejoicing and free from their daily cares, turned toward the sanctuary for the purpose of worshipping Jehovah and realizing that they were one in origin, in faith, in spirit. Similarly the first followers of Christ, although soon scattered to the four winds of heaven, came together whenever practicable. One of the most important questions of that dispensation was decided at a conference of the Apostles and Elders convened at Jerusalem, and the decision was sanctioned by the Holy Spirit. The institution of general gatherings of the people of God in this dispensation is therefore in full accord with the dealings of the Almighty with His children in all ages and the observance thereof is as binding as the obedience to other commandments pertaining to the organization of the Church.

Their object is the spiritual benefit of the members. If ever the influence of heaven is felt on earth, it is where God's children unite in praise, in thanksgiving, in prayer and in resolutions to serve Him. Everyone who unites with his brethren for such